

how many, (I use the language of a father in the ministry,) how many, who were ready to perish, and would have died in heathenish darkness, will have occasion to praise God for ever, for these revivals, which furnished the instruments of their conversion and salvation! I may add, how many will still perish, "for lack of vision," if revivals in this and other colleges, in our land, should cease.

But revivals in a college are desirable, not merely because they increase the number, and elevate the character of the thoroughly educated ministers; but because, in relation to these, they are forth many, who do not feel themselves "called to the work of the ministry," prepared to exert a salutary influence, in the various departments of social life and civil office—to labor for the good of our country—to guard our republican institutions—to become conservators of the Commonwealth. If any thing can save our country from the degeneracy and final overthrow of all preceding republics, it is sanctified learning—virtue and knowledge combined—established religious principle, united with cultivated intellect and enlarged views, in those who are called to offices of trust and authority. The times require rulers of this high intellectual and moral character;—the country needs such men for counsellors;—our free institutions cannot be preserved without such guardians. Some such we have, indeed; or our land would, long ago, have been like Sodom and Gomorrah. But more—many more such are needed, to give permanency and elevation to those institutions, with which liberty, peace and safety are inseparably connected.

For our country's sake, therefore, as well as for the sake of the church of God, we should pray, that the fountains of knowledge among us may be purified—that our seats of science may be nurseries of piety and virtue—that the Spirit of the Lord may pour out its influences, upon all our literary institutions.

In view of the blessed effects of revivals in colleges, will not Christians continue to pray for them, with fervency and perseverance? Will they not remember the approaching season of Annual Concert, for this purpose; and meet together in one accord; and agree, as touching this one thing, in their supplications to God?

You, my dear Sir, who have surveyed the desolations of Zion—who have looked over the world, and seen how many "fields are white already to harvest," and have devoted your time and your energies to the work of seeking out and aiding your young men in their preparations for the ministry, will not return to Egypt, and exhort the churches to pray to the Lord of the harvest, and thus qualify and send forth laborers into his harvest; till the work shall be accomplished—till the harvest shall return, bringing their sheaves with them—till the seventh angel shall sound, and great voices be heard in heaven, saying: *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*

REVIVALS.

BALTIMORE, MD.—We learn, say the Christian Observer, from a Christian brother who resides in Baltimore, that the powerful work of grace with which that city has been blessed, is still in progress. He spoke of the Rev. Mr. Hammer's church as sharing richly in the effusions of divine influence. The following notice of the services held in another church, is copied from the Baltimore Patriot, (political and commercial paper,) of January 15th.

Mr. Editor,—I ask leave through your columns to speak of the religious excitement that is at this time pervading our city. This feeling seems more or less to prevail in most of the churches where protracted efforts are being carried on, attended by the happiest results. We have been for the past week attending at St. John's Methodist Protestant Church, Liberty street, where the exercises have been, and still are carried on (under the direction of the pastor,) by the Rev. Mr. Danforth, of Alexandria. The meeting at St. John's Church is now in full progress, and the labors of Mr. Danforth have been successful in turning numbers from the error of their ways.

PHILADELPHIA.—State of the Churches. "And they continuing daily with one accord in the temple, * * * praising God and having favor with all the people. And the Lord added to the church daily, such as should be saved."—Acts, ii. 46 and 47.

The terms used in this brief notice of a primitive revival of religion, describe the progress of the interesting work of the Holy Spirit, with which several of the churches in our city are blessed. God is doing great things for us, whereby many are glad. This is not the time to give a history of the work—but to the praise of divine grace, we record the following facts, which we have received from those who have witnessed the state of feeling and inquiry in the different churches:

1. The work is more extensive than has been represented in our preceding numbers. It has extended to every congregation in the City and Liberties, connected with the Third Presbytery, to several of the Baptist and Methodist churches, and we understand that there is more than usual attention and prayer in two of the churches connected with the First Presbytery.

2. During the last week, in several of our churches, there were new cases of conviction and hopeful conversion every day; and the numbers who attend the meetings for inquiry and prayer, are daily increasing.

3. The work is accompanied with no noise, and so far as known, with no improper excitement of passion. It is silent and solemn, and makes its way in silence.—Some of the public exercises are thronged as heretofore,—all the pews and aisle of the churches being densely filled by attentive hearers. But it is not in these vast assemblies that the cheering evidences of God's power and grace are most apparent. We trust that God is present in them—but it is in the meetings for inquiry and for prayer that the most encouraging indications of his presence are witnessed.

4. The work embraces persons of all ages, and classes in society; Roman Catholics, Quakers, and members of other churches, have been at the inquiry meeting, under deep conviction, asking what they must do to be saved: the aged, middle aged, and the youth, have made the same momentous inquiry, many of whom are rejoicing in the hope of salvation.

5. We learn from pastors, that the truth presented in the ordinary and stated means of grace, upon the Sabbath and at the weekly lecture, is the instrument which God has blessed and honored, in most cases, in producing deep conviction for sin, and directing men to the Savior of the world.—*Philadelphia Obs.* Jan. 23.

PITTSBURGH, PA.—We are gratified to learn, that several of the churches in the city of Pittsburgh have been blessed with a precious season of refreshing from the presence of the Lord. An esteemed Christian brother in that city, in a letter dated Jan. 22, 1840, writes:

"Since the first of the year there has been a great shaking among the dry bones here. The whole city now appears to be affected. Some who ought to know, say there has not been so much feeling on the subject of religion for the last ten years, as there is at present. Some who have for years been professors, have been brought to examine themselves anxiously, doubting whether they were ever possessors of religion—backsliders have been melted down—the churches crowded. The good work commenced in the Rev. Mr. Davis' church, and was continued there for three or four weeks with a great deal of success. Religious services were held in Dr. Riddle's church last week, and the interest is increasing."

We have also had the perusal of a letter from a lady in Pittsburgh to her friends in this city, from which we rejoice to learn that the Rev. Mr. Davis' congregation have been numerous. Some of these are of a highly interesting character. The state of religious inquiry and solemnity seemed to require extra services, and meetings were held daily for three or four weeks in succession. About fifty, the fruits of this work of grace, it was expected, would be added to his church.

The work extends to the congregations under the pastoral care of Rev. Drs. Herron and Riddle, and Rev. Mr. Dunlap, in whose churches a series of religious services had been held every evening for some time. It affords us pleasure to add, that the co-operation and union of effort, between ministers and churches holding different ecclesiastical relations, are represented to be such as to honor religion—such as are in keeping and accordance with their office and characters as ambassadors and followers of Christ.—*Christian Obs.*

CLEVELAND, OHIO.—We wish to apprise our readers, from week to week, of the state of the revival now in progress in this city. There has been no diminution of interest, or the part of professors of religion or impenitent sinners. The meetings have been as fully attended as in any previous week. The inquiry meeting has been more crowded. This meeting is composed of young converts, and inquirers after the way of salvation. The interest is felt by all classes of community. Men of almost all professions are embraced in this work. Many who were skeptical. Some open and avowed infidels have been prostrated by the Spirit of God, and made to submit to the terms of salvation. We do not wish to state definitely the number of hopeful conversions. It is sufficient to know that the Lord is continuing to do a great work in Cleveland, and judging from appearances, hundreds have turned into the paths of peace and of salvation. Even after making allowances for spurious conversions this remark will be true.—*Cleveland Observer.*

We have been favored with the perusal of a letter from a gentleman in Cleveland to his friends in this city, under date of January 27th. He states that the glorious work goes on with increasing power every day.—Meetings were held three times a day, and there were from twenty to forty new cases of awakening daily. In the city and Ohio there were probably six hundred inquiring for salvation. He says "religion was almost the only subject talked of from the highest to the lowest," and that the very foundation of the city was laid.

At the close of the meeting, the Rev. Mr. Aiken's church on the 27th, the question was proposed to the audience, fifteen hundred being present, whether the *daily services* should be continued another week, and decided in the affirmative unanimously by the vote of the large assembly.—*Christian Observer.*

NEW YORK.—Such are the relations of this city to our whole land, and even to the world, that the prosperity of evangelical religion amongst its thronging population, is a subject of peculiar interest. Our object in calling attention to it now, is chiefly to impress the friends of Zion, in various places, to unite in fervent prayer to God for the salvation of this city. We need not say that wickedness abounds in awful maturity; our weekly records of crime afford sufficient evidence of this. For some weeks past, however, there has been in a number of churches, an increasing attention to the concerns of the soul. The burning of the Lexington, together with the sudden losses by repeated fires, have produced on many minds, both in the church and out of it, a sense of the exceeding insecurity of life and all its earthly possessions.

In several churches protracted meetings have been commenced, under the direction of their respective pastors, which are continued, and attended with encouraging evidences of the Divine presence. Brother Kirk is now in the city, and during this week has been preaching in the Mercer street church every day to large and solemn audiences. Brother Knapp, of the Baptist church, is also preaching in the Baptist Tabernacle, in Mulberry street, near Chatham. The ministry, we think, appear more and more to realize the necessity of a deep, thorough, and general revival. From these statements, which will in due time be followed by others, more full and definite, it will at once be manifest that the present is an important crisis with the churches and with the citizens at large.—*Even.*

3. IN THE PACIFIC.—A few years ago, we heard of their endeavors to force their way to the Society Islands. When the native government declined receiving them, and they then repaired to Gambier Island, a small island southeast of the Society Islands, where some native teachers had been planted by the London Missionary Society's missionaries, and took possession; and it is understood that these native teachers have felt compelled to withdraw. From that place, they made another attempt upon the Society Islands. The American Consul at the Society Islands, endeavored to force them in. The native authorities, however, compelled them to leave the place, and sent a remonstrance to the American government respecting the conduct of our Consul. He has since been removed, and a better man appointed in his place. Not long after this, a French vessel arrived there, and committed a similar outrage to the one which recently took place at the Sandwich Islands. In 1826, a mission was sent from France to the Sandwich Islands, consisting of three priests and six seculars. They arrived in 1828, except one priest who had died, and the native government, thinking that, in the existing state of things, it would not do to have such conflicting opinions propagated among the people, felt authorized to exert the power exercised by every power in Europe, and refuse them the liberty of remaining. The speaker did not undertake to say what was expedient, or that it would be expedient for our own native government to do so; but it does not follow that, for a nation so situated as the Sandwich Islands, just emerging from a state of barbarism, it might not be altogether so. At any rate, it is a right claimed and exercised by every nation to the extent of its power.

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BOSTON RECORDER.

however any actual effect of his vigilance. And of the "Seven Islands," he writes, "the who have the thrones of the greatest crime and "enormity" of them, do not prevent the translation into the vulgar tongue, and, their end to the death of the venerable traditions of the "orthodox church," the Bible from the common people, its meaning, and incur "many sins."

ITEMS.

ization meeting was lately held at Boston, addressed by Rev. Mr. Gandy, Jod Parker, Hon. Thea. F. Maxwell, Esq., Dr. Bobineau, an interesting account of the movement of the colonists. Two hundred others to state their \$250 and the other \$1000 for the cause of the Society.

minister has appealed from the decision of the Court, to the Circuit Court, in the cause dismissed that the African is the Spanish authorities, and he allowed on the vessel and goods which disheartened.

ited to prepare another expedition to offer to the usurpers, peace or punishment; but at every hazard to turn to the bosom of the Mexico.

in the Anti-Slavery Office, now confined in the county jail for a fine, for refusing to do military to the Non-Resistants, and to bear arms, or in any way to use physical force.

ave been admitted to the Free Haven, as the fruits of a reformed life, have been added to other churches. A large proportion of limited size, and the number proportionately large.

ex, N. Y. has brought \$8 in the care of Rev. Mr. Fisk, beside other churches. A large proportion of baptised children. It is stated that in the county have connected different churches during the last added, however, that professed preaching and measures of McLean do with the revival.

degree of attention to religious meetings. Meetings for inquiry are numerous, and some hopeful results.

verts are reckoned at Plainville, four miles south of the county. The work commenced in the very gradual in its progress, was, however, and has pervaded in which however, is small. This is aid.

Temperance house" in China, however on a sufficiently large scale at the Pavilion, near the steamer, is good news, on which we can rejoice. The Record says, "We need is house of the first order, conduct principles." What is needed will soon be had, unless the noble remissness of effort.

of the American Tract Society, weeks, has effected the circulation of volumes, of the value of \$2,250,000.

for the award of the premium of \$100 to guard young men against which they are surrounded" has manuscripts, and have selected two to the end proposed, and recommended be divided between the Edward Harris of East Winder, Thornton A. Mills of Cincinnati, will each of them be 100 pages entitled "Counsels to young men, temptations of young men." The award, are Rev. Dr. DeWitt of Butler, and Rev. Mr. Spencer of

Female Benevolent Society, for the benefit of females who have been outcast from respectable society, have forfeited the protection of relatives. 145 have become inmates at Yorkville within the last for have been restored to their relatives, and have been respectively released, leaving a number which exceeds the Asylum.

istribution of the Bible made by the Society ten years ago, about 100,000 have been put into circulation. By the time the books must be worn out. In the mean time nearly for thousands of new foreigners are bringing no Bible. It is not supply were undertaken?

why are not more young men "spiritual ministers?" the Christians living "for want of spirit in us" not be added, for want of a "denying spirit in our young people," "where there is a will, we believe it."

CHINA.

been driven from the city of Macao, by the chief magistrate, in consequence of Mr. Elliott to surrender an Englishman who had murdered a Chinese in a riot. The men were captured by an English court; and as he was fixed on any single person, he was sentenced to imprisonment for life. Elliott had been expressly instructed to deliver up an English subject to the Chinese authorities. So that the Chinese were not between individuals, but governments. The English have been shipping at Hong Kong, where 60 ships—several of them merchantmen; with a number well armed and manned. As been attacked by Chinese sailors perished. The Chinese

have poisoned the springs and stopped the supplies at Hong Kong. The Americans are permitted to remain at Macao. Mr. Guttauf, a Prussian, as well as our English missionary, Mr. Squire, have been obliged to leave. Mr. Abel and Mr. Brown and his wife occupy the house of Mr. Squire and afford protection to his family. Is not God preparing the way for breaking down the barriers to the introduction of the gospel into China?

PROGRESS OF THE VOLUNTARY PRINCIPLE.

A large meeting of the friends of religious freedom has recently been held in London, for the forming of a society, to be called "The Evangelical Voluntary Church Association." The Association will be composed of Evangelical Christians holding voluntary principles—will take no part in any appeals to the Legislature of the country, but will advocate and extend by means of public lectures, and through the press, and in every other practicable way, in the spirit of meekness and clarity, the principle of voluntary churches. Sir C. E. Smith was chairman of the meeting.

A CAKE NOT TURNED.

Such a cake, we suppose, would be overdone on one side, and undone emphatically on the other. It would be a miserable specimen of housewifery, neither bread nor dough. We are not very familiar with the literal case of this kind, but some moral specimens we have seen.

No. ONE is a disciple who has fixed his eye so long, and gazed so intently on the doctrines of religion, that every thing else pertaining to the system has disappeared. A writer on mental philosophy has said, that as one object is singled out among many and made the single and only one on which the eye is long fixed, every other will grow more and more dim till it is no longer seen. So of this disciple. Every sermon must be upon the doctrines—every religious book is a vanity that is not doctrinal, and all religious conversation must keep within the same boundaries, or it is nothing but vexation of spirit. In this balance we weight every thing. And we weigh him in a surer, when we say, he is a cake not turned. The dough was good, but the cake was not turned soon enough. One side was burned.

No. TWO, a neighbor of the above, may be very well represented by the opposite side of the cake. That side was not done enough. He could not bear the doctrines; that is, he thought they were mere matter of speculation, and it was not much matter what a man believed, if his conduct was only good. The duties, the practical part of religion; this was all he had been true, and known and read of all men, that our Chief Ruler should sustain by his example and influence such a system, is an outrage on the morals of the virtuous and the serious people of this State. What a surrender of dignity! What a prostration of moral power! What a dishonor to the Pilgrim State! What a spirit-stirring example to the crowds of the thoughtless and the vicious! What a triumph for the ungodly! Is there a serious mind in this Commonwealth that can look at this matter in its various influences and bearings, without sadness?

CHRISTIAN STATES, NATIONS, MAGISTRATES, EMPERORS AND PRINCES.

We should think all this would make the path to the theatre rather rough to the dignified feet of a modern ruler, in a Christian Commonwealth. But perhaps the following from another quarter, may claim more consideration. The fathers of the American Constitution, soon after the Declaration of Independence, voted in the following vote.

"Whereas true religion and good morals, are the only solid foundation of public liberty and happiness, Resolved, that it be, and hereby is, earnestly recommended to the several States to take the most effectual measures for the encouragement thereof (i.e. religion and morality) and for the suppression of theatrical entertainments, horse racing, gaming, and such other diversions as are productive of idleness and dissipation, and general depravity of principles and manners."

Well done, ye legislators of '76! Would that your spirit rede now on the high places of the earth! And we like them well, too, because they put like and like together, viz: the theatre, horse race, and the gaming table!

But we have fallen, it seems, upon better times; and where a Governor once might have been disgraced, he may now be covered with glory! But how great is the change in the character of theatrical entertainments! Let us hear Dr. Channing, a modern writer of no mean city, and no feeble sway over the public:

"How often is the theatre disgraced by monstrous displays of vice and nature, and still more disgraced by profaneness, coarseness, indecency, and low wit, such as no woman, worthy of her name, can hear without a blush, and no man can take pleasure in without degradation. Is it possible that a Christian, and a refined people, can resort to the theatres, where exhibitions are given, fitly for brothels, and where the most lewd class in the community throng unseemly, to tempt and destroy. That the theatre should be suffered to exist in its present degradation is a reproach to the community."

And we add, that the chief dignity of our Commonwealth should become the open patron of such an institution, is most humiliating. While the noblest and the best spirits in the community unite, in warning the young and the unwary against the dangers of this fashionable folly, while thousands of parents are weeping over the ruin of their children through the powerful fascinations of the stage; while the large proportion of "operatives" upon our theatrical boards, are from the popular class of their characters, access to respectable and virtuous society—while all this has been true, and known and read of all men, that our Chief Ruler should sustain by his example and influence such a system, is an outrage on the morals of the virtuous and the serious people of this State. What a surrender of dignity! What a prostration of moral power! What a dishonor to the Pilgrim State! What a spirit-stirring example to the crowds of the thoughtless and the vicious! What a triumph for the ungodly! Is there a serious mind in this Commonwealth that can look at this matter in its various influences and bearings, without sadness?

No. THREE also represents the overdone side of the cake. He so resolved all matters into the sovereign efficiency of God as to leave a man just about as accountable for his movements as the arms of a windmill. Rational beings, in his theology, are but mere machines. Personal responsibility for character could not be had by any one who, in drinking his sentiments, should drain the cup. His prayers, his religious remarks, &c. &c. all ran in this channel. One would suppose that there was but one star in the firmament of religious truth, and that one was the sovereignty of God. This side of the cake was overdone. We do not want it though; neither do we want it burned.

No. FOUR was the not-done-enough side of the cake. He thought there was but one flower of supreme beauty in the garden of religious truth. Or to change the figure, his whole flock consisted of but one sheep. That was human ability. There was scarcely one other object ever present to his theological vision. One would think, to hear him, that a rebel might march from this world of guilt into the presence and acceptance of the Great Monarch, without the trouble of any sense of dependence upon him, or need of gracious aid. The power of man was the ever recurring theme. You might start any topic in theology you pleased, you might be sure to see him come ashore on the doctrine of man's ability. Embark with what he might, and traffic when he would, he always brought this cargo home. His logic was faithful as the needle to this magnetic pole. He was ever the antipode of his neighbor No. THREE, above described. He would not as much barked at that neighbor, and so much did he dread it, that he never was barked enough to call him a good cake.

We are sorry we have not been able to set a better dish before our readers, but we will trust to their candor and clarity, when they have duly considered, that it is no easy matter to make any thing very savory out of a "cake not turned."

THE THEATRE.

The countenance given to the Theatre by the recent visit of our Chief Magistrate, cannot but excite the grief and sorrow of all serious people throughout this Commonwealth. This institution, which has been sinking rapidly, within a few years past, into disgrace, and which had so lost public respect, especially in Boston, as to sink immense sums for owners of the stock, has recently halted the approach of the Prince Edward Harris of East Winder, Thornton A. Mills of Cincinnati, will each of them be 100 pages entitled "Counsels to young men, temptations of young men." The award, are Rev. Dr. DeWitt of Butler, and Rev. Mr. Spencer of

the Female Benevolent Society, for the benefit of females who have been outcast from respectable society, have forfeited the protection of relatives. 145 have become inmates at Yorkville within the last for have been restored to their relatives, and have been respectively released, leaving a number which exceeds the Asylum.

istribution of the Bible made by the Society ten years ago, about 100,000 have been put into circulation. By the time the books must be worn out. In the mean time nearly for thousands of new foreigners are bringing no Bible. It is not supply were undertaken?

why are not more young men "spiritual ministers?" the Christians living "for want of spirit in us" not be added, for want of a "denying spirit in our young people," "where there is a will, we believe it."

CHINA.

been driven from the city of Macao, by the chief magistrate, in consequence of Mr. Elliott to surrender an Englishman who had murdered a Chinese in a riot. The men were captured by an English court; and as he was fixed on any single person, he was sentenced to imprisonment for life. Elliott had been expressly instructed to deliver up an English subject to the Chinese authorities. So that the Chinese were not between individuals, but governments. The English have been shipping at Hong Kong, where 60 ships—several of them merchantmen; with a number well armed and manned. As been attacked by Chinese sailors perished. The Chinese

have poisoned the springs and stopped the supplies at Hong Kong. The Americans are permitted to remain at Macao. Mr. Guttauf, a Prussian, as well as our English missionary, Mr. Squire, have been obliged to leave. Mr. Abel and Mr. Brown and his wife occupy the house of Mr. Squire and afford protection to his family. Is not God preparing the way for breaking down the barriers to the introduction of the gospel into China?

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Poetry.

For the Boston Recorder.

The following lines were written one beautiful afternoon last summer, and the bir! then celebrated was singing most deliciously, immediately under my window.

THE MINSTREL TO THE BIRD.

Sweet warbler of Heaven,
Who taught ye your lay—
The rich gushing music,
That comes with the day?
Your notes, all untried,
Your cadences, fair—
More flowing and graceful,
Than Art's ever are.

Say—are ye some seraph—
Who has been given,
Some kind-sounding errand
Of mercy from Heaven:
And, pausing a moment,
To stop on my bough,
To blesse me with music
There learned I these:

Say—stays sweet rachaeler?
The wild winds, that roll
Like waves from the mountain,
Are balm to my soul:
They soften my throbings
Of sorrow, and pain,
And whisper of heart's-ease—
Oh! breathe them again!

Tea-fuse in the distance—
Your pulsing light,
And swift as the heresies,
They wait from the night.
Your exquisite music,
I wept at before,
Dies soft on my senses,
And charms me no more!

I know my poor powers—
I blush for my voice—
Oh! chords—that have trembled
In tune with a heart,
All wild with emotion!
Was one sole note,

Like those that poured forth from
That soft, swelling throat!
How imperfect our wisdom,
Great Parent divine!
How poor our attainments
At melody's shrine.

I've spent all my powers—
And yet the wild thrill
Of nature's least warbler,
Surpasses me still!

New Haven, Ct.

Travels.

From the New York Observer.

GLEANINGS AND REFLECTIONS IN THE GREAT VALLEY,--NO. X.

By Rev. DR. HUMPHREY.

Our Duties to the West.—And what are our duties to the West, whose territory is so much larger, whose soil is so much richer, and whose natural resources are so much greater than our own? Do you say, "Let her take care of herself—she has money enough; or if she has not, it is her own fault, since she can earn two dollars to our one; and we have so many calls nearer home?"

All such excusatory reasoning upon these false premises.—**First**, that because her national resources are so great, she can at once command whatever means are needful, to lay the foundations of general intelligence, virtue and happiness, broad and deep, throughout the vast regions which own her sway; and **secondly**, that she wants nothing but **money** to ensure her highest prosperity. But her wealth, as yet, lies chiefly in the deep, black mould of her boundless prairies and gigantic timber bottoms. Kindly seasons and good cultivation will gradually draw it out; but she cannot wait for her reverisinary millions to supply wants which are immediate and imperious. From the very nature of the case, new States must be more or less dependent upon the old, till they can have time to develop their resources, and open the channels of agricultural and commercial prosperity. And if they were ever so rich, in ready money, there are intellectual and moral wants which no moneyed affluence can at once supply.

The west, therefore, as a branch of the great American family, has a right to look to the East not only for good wishes and prayers, but for **men** and **means**—for pastors and missionaries—for lawyers, physicians, professors and school-masters, for Bibles and tracts, and bound volumes and Sabbath School libraries—as well as for pious and industrious farmers and mechanics. But in regard to **emigration** from the old to the new States, let me throw out two or three remarks. None but sober and virtuous men are wanted. It is a curse to any new settlement, to be invaded by sharpers and out-laws. And it is even worse, on some accounts, when members of eastern churches go to the west, and throw off the restraints of religion and give themselves up to worldliness and "perpetual backsliding." Though they should not abandon themselves to open and scandalous immorality, as some others do, they bring far greater suspicion and discredit upon experimental religion than if they had never made a profession. Let our church members, then, who are wishing to sell their farms, and move to the west, examine their motives:—it is that they may do more good—that they may help to build up churches and establish schools, and in every practicable way "strengthen the hands and encourage the hearts" of their brethren who are scattered over those wide regions and need their aid? If such are their motives, and if parsonage duties at home do not forbid their removal, let them go. We "bid them God speed." They are greatly needed; and the "blessing of many ready to perish" may come upon them. But let them remember, that it requires more decided piety to meet the trials and temptations of frontier settlements, than to maintain a fair Christian character in the midst of old friends and long established institutions. If their leading object is gain; if they think more of getting rich than of doing good, their religion is not of the right sort to be transported to the west. They are not wanted there. Feeble as the churches may be, they are better off without them, than with them. And whatever men's motives may be, in emigrating to the banks of Mississippi and Missouri, let them not dream of unmanning fidelity in the "fields of the blest." They will have to leave more privileges and comforts behind them, than they can possibly find, in any of those distant lands of promise. Especially if they have young families, and wickedness abounds in those fertile regions which invite them to come, let them call to mind the reasons which induced Lot to settle in Sodom, and the dreadful consequences. We have no such prairies and bottoms, it is true, as are found in the Great Valley; but I was never so well satisfied, even with the soil of New England, as I am now. It is good enough for all who own a little of it, and are willing to work six days and rest the seventh. Its fertility is not yet half developed. It only wants to be better cultivated, to support thrice as many industrious yeomen, as now moisten it with the sweat of their brows.

I have said, that it is our duty to send Bibles and Tracts and Christian Libraries to the West. Being so well and so cheaply supplied ourselves, we are apt to think there can be no great destruction any where in the United States; and when we come to travel in the great West, we are astonished to find how few of the publications which load our tables, and shelves at home, ever reach those remote settlements. Far be it from me to underrate the noble efforts of the American Bible Society, to supply every family in the land with the Holy Scriptures; or those of the Tract Societies and the

American Sunday School Union, to "possess the whole land;" but nothing is plainer, that the supply is inadequate and that the rapid increase and spread of our people, require still larger contributions and more extended agencies. There ought to be, within two years, a thousand new Bible and Tract depots, planted in the western and southwestern States, and a thousand new Sunday Schools established, as well as millions of volumes for Sabbath School and Christian libraries, and tens of millions of tracts, sold and given away. It is impossible to estimate the amount of good which might be done, by these instrumentalities; or to conceive of the weight of responsibility which rests upon us, to employ and make the most of them. Does any one demand, "Am I my brother's keeper?" You are your brother's keeper, in so far, as by your contributions, or personal agency, you can be instrumental in enlightening their minds and saving their souls.

In regard to the distribution of tracts, a vast deal of good might be done, with very little trouble and expense, were every man who has occasion to travel in the new settlements, to take a bundle along with him, and scatter them wherever he goes. I regretted, exceedingly, that I had not taken thousands of them with me to distribute, as I might have done to great advantage, on my late western tour.

But there is no way in which we can do so much for the new States and for posterity, as by educating and sending out talented young men of good principles and habits, to all the learned professions; to stud those fertile regions with churches and school houses, and to give body and form and soul, to institutions which shall at once herald in the glories of the latter day, and be worthy to reflect its meridian splendors. I have already remarked that our brethren in the boundless west cannot raise up men half so fast as they are wanted, for places of public trust and influence. They have too many other things to do. They have not the young men to spare, nor could they present educate them without enormous expense, if they had. But we have men enough. We have institutions already established; where they can be educated on the most reasonable terms; and there is no reason in the world, why New England, alone, should not send out from fifteen hundred to two thousand graduates every year. It seems to me there never was so loud a call; there never was such an opportunity for doing good in this way, since time began.

Search all history through, and where will you find such an empire as is springing up under our free government in the west; and what other people under the sun ever enjoyed advantages like ours, for impressing their "image and supercession" upon countless millions yet to be born? The theme is one of intense interest, to do full justice to which the noblest powers would be inadequate. Imaginations tries and owns her incompetency, when tries to grasp the amazing interests, for time and eternity, which are suspended upon the efforts we make and the aids we furnish. Placed then by Providence in this commanding and enviable position, how great are our obligations to endow and cherish our own public seminaries, so that they may furnish more ample accommodations, and raise the standard of education as high as possible. What a narrow minded policy; what miserable economy; what a waste of influence; what a dereliction of duty, to leave our colleges to languish for lack of funds, when they are all wanted to raise men of enlarged views and cultivated minds, for the arduous work of laying the foundations and shaping the destinies of half a continent. In this view, too, how imperative is the duty which rests upon our favored young men of good talents and opportunities, to qualify themselves as well as they possibly can, for the responsibilities which they will have to sustain, should God in his providence throw them into the mighty current that is rolling towards the going down of the sun. And what an amazing importance does this view of the condition and wants of the west give to the noble enterprise of home missions, upon which God has so signalized, within the last ten years. What would have been the moral and religious state of our brethren, who are scattered abroad over so many wildernesses and prairies, if they had not been remembered and succored by the eastern churches; and how loud is the call for more men and more funds, to support them in "fields which are white already to the harvest?"

With these hasty and imperfect views of our duties to the west, I now close my reflections, and take my leave of the Great Valley.

Miscellany.

DANGERS OF THE THEATRE.

It is a well known fact, that a large number of all the young men employed in business in the city of New York, and other large places, come from the country. Here, from the restraints of home, they are exposed to the strongest temptations. Ardent, susceptible and inexperienced, they fall an easy prey to the destroyer. A large proportion of them are much improved, if not entirely ruined. This is a fact so well attested, that the theatre is one of the principal means of accomplishing this result. "At a place of confinement," says the late Prof. Knowles, in his "Christian Review," "for juvenile offenders, in one of our American cities, it was found, on examination, that a large proportion of the boys began their course of crime by stealing money, that they might buy tickets for the theatre." Of fifteen young men from the country, who had been in the employment of a printer in New-York for a few years, thirteen of them were ruined by going to the theatre. A distinguished attorney in the same city has been known to affirm, that of the young men from the country who have studied law in his office, a very few only escaped the general contagion. Alas! who can tell how many hearts have been wrung with unutterable anguish by the wreck of their brightest hopes respecting their children, seduced by the theatre from their allegiance to piety and virtue! Yes! of that insidious place.

"Such a tale we could tell.
As would chill the warm heart."
We might depict the simple, warm-hearted boy, the pride of his father, the hope of his mother, drawn gradually and insensibly into the vortex of gay and fashionable life, then ingulled, and finally cast out a hideous wreck upon the desert shore of poverty and shame. We might represent him with a broken constitution, and perhaps a broken heart, returning to his miserly parents, to give them the melancholy satisfaction of closing his dying eyes, and following his body, with slow and mournful steps, to the grave. Or we might represent him, debased and desperate, wandering in poverty and shame, far away from the home of his early days, and at last lying down in the presence of strangers. Is this fancy? Would God it were nothing more! But no! stern and too frequently recurring facts prove it a melancholy reality. Dr. Jewell, of Philadelphia, gives the following account of the death-bed scene of one "ruined by the theatre."

In his youth he was the gayest of the gay; the favored child of favored parents; he was indulged to a fault; his every desire was gratified. He grew a handsome boy, polite and easy in his manners, gentle and amiable in his deportment; at school we all loved him, and in the innocent sports of the play ground he was the ring-leader; he was always our choice. When the time came for his leaving school and engaging in mercantile business, he mingled with new associates. Early in life he centered his affections upon a lovely girl of his own age; they were united in matrimony, and for a time never was there a happier couple. But, alas! the allurements of the tavern, the theatre, the ball room, and the bawdry, proved temptations too powerful for his unsuspecting heart—the consequences are soon told. Driven from business, excluded from virtuous society, divorced from his broken-hearted wife, deserted by all his friends, he became an outcast and a beggar. O! methought while I stood over his dying body, if he had the ability to speak, and the inclination to communicate, he would address me in some such language as this:—

"Bow me of the theatre; it first led me in youth, and I was easily led, into immoral indulgences. There were many who has occasion to travel in the new settlements, to take a bundle along with him, and scatter them wherever he goes. I regretted, exceedingly, that I had not taken thousands of them with me to distribute, as I might have done to great advantage, on my late western tour.

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